

Millennial Star



Man and Machine

POETRY

FORWARD

Let me stand still upon the height of life;
Much has been won, though there is much to win.
I am a little weary of the strife;
Let me stand still awhile, nor count it sin
To cool my hot brow, ease the travel pain.
And then address me to the road again.

Long was the way, and steep and hard the climb;
Sore are my limbs, and fain I am to rest.
Behind me lie long sandy tracks of time;
Before me rises the steep mountain crest.
Let me stand still; the journey is half done.
And when less weary I will travel on.

There is no standing still! Even as I pause.
The steep path shifts and I slip back a pace.
Movement was safety; by the journey laws
No help is given, no safe abiding-place,
No idling in the pathway hard and slow;
I must go forward, or must backward go!

I will go up then, though the limbs may tire.
And though the path be doubtful and unseen;
Better with the last effort to expire
Than lose the toil and struggle that have been,
And have the morning strength, the upward strain,
The distance conquered, in the end made vain.

Ah, blessed law! for rest is tempting sweet.
And we would all lie down if so we might;
And few would struggle on with bleeding feet.
And few would ever gain the higher height;
Except for the stern law which bids us know
We must go forward, or must backward go.

—Sarah Chauncey Woolsey.

THOUGHT FOR THE WEEK:

Subtlety may deceive you, integrity never will.

—Oliver Cromwell.

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And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.—2 John 6.



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THIS WEEK'S COVER

COLD, hard, unyielding metal reduced to a molten state, to a state of pliability such that it can be shaped and designed as required according to the work of man. Yet, until subjected to the force of great heat, that same steel will withstand tremendous pressure and weight.

Perhaps men's hearts could be compared with th's at the present time. Why do they not let the warmth of the spirit melt those cold hearts and BELIEVE? Why do they not realise that as long as their hearts remain unyielding to the influence of the Spirit of Christ, so long they will have to endure such as at present we are enduring?

The World Needs Mormonism

By ELDER L. VALESS DEWEY.



Elder L. Valess Dewey

THIS tragically insecure world needs the true conception of God which is the essence of Mormonism. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." And the God of the Bible is a resurrected, glorified, and exalted man. Truly did Jesus say, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he (the Father) doeth, these also doeth the Son likewise."—John 5: 19.

Such a God is capable of understanding the needs of man. And, being the Father of the spirits of all men, such a God would naturally supply His children with the means of climbing the true heights of life; the heights which God the Father, and God the Son, have before attained. Thus, and only thus, can man hope to win the race which runs up through the worlds—the race of never ending progress, and eternal accomplishments. "And it doth not yet appear what we shall be. But we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

This tragically insecure world needs the apostles and prophets which constantly attend Mormonism. "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." The leader of Mormonism is a "prophet, seer, and revelator," holding the same keys of apostleship which Peter, James, and John held in New Testament days. Indeed, Joseph Smith, the first prophet of Mormonism, together with his scribe, Oliver Cowdery, solemnly aver that Peter, James and John, two of them resurrected beings, ordained them to this high apostleship. Thus, and remarkably so, can present day apostles and prophets of what the world calls Mormonism, trace their ordinations by three or four impositions of hands directly to Peter, James and John. Which heavenly messengers, in their turn, received their authority from Jesus Christ in New Testament days.

How comforting to Latter-day Saints to know that they may be and are guided by the same apostleship and prophethood which guided the people of God in Bible times! And the world at large needs this guidance more now, if possible, than ever before in the history of man upon the earth.

This tragically insecure world needs the inclusiveness of the Mormon programme. Let us consider well the following:

1. The universal possibility of salvation in the latter-day application of baptism for the dead. (Compare I Corinthians.

15: 29 with the Mormon Book of Doctrine and Covenants, Section 124: 28-32.)

2. The thorough preaching of the fulness of the Gospel to the living—not only to the so-called heathen peoples, but to all so-called Christians as well.

3. The remarkably high conception of eternal rewards for all of our heavenly Father's children except a few "sons of perdition." (Compare Revelation 20: 12 with the Book of Doctrine and Covenants, Section 76.)

4. The thorough physical preparation for eternal salvation as suggested by the Mormon "Word of Wisdom." (See Book of Doctrine and Covenants, Section 89.)

5. The conviction that man may become as God now is—not in any mystical sense, but physically and mentally as well as spiritually. Jesus, who is following in the footsteps of His Father, asks us to follow in His footsteps. What a marvellous and inspiring goal at which to aim!

Yes, the world needs Mormonism. Not merely in the thought that Mormonism is an improved brand of ideals—though it is that and infinitely more. But rather that what the world calls Mormonism is precisely what it claims to be, the restored Gospel of Jesus Christ. For Mormonism is not only marvellous in idealistic doctrine; it is applicable in every possible sense to the well being of men—both here and hereafter.

This tragically insecure world needs a world organization through which divine authority of apostles and prophets may operate. The Church of Jesus Christ of Latter-day Saints was organized April 6th, 1830. In simple terms, this so-called Mormon Church is the restored Church. It is the same Church as of old, with all the authority, doctrine, spiritual gifts, and fruits of New Testament days. Given again to the earth by heavenly ministration, this latter-day Church possesses the same divine Priesthood which has been held by all the prophets since the world began. Best of all, it gives to every worthy man and boy within its membership an office and calling in that divine Priesthood. And every worthy woman and girl within its membership may enjoy all the blessings of that divine Priesthood—blessings ranging all the way from the healing of the sick to marriage for time and eternity, performed according to the degree of divine calling. And all these things are real and actual—capable of practical application right here and now.

Truly the world needs such an earthly organization to operate among the masses of humanity—an organization with authority to bind on earth that it may be bound in heaven. For earth life is truly a part of eternity; and the gaining of salvation is a physical and mental as well as a spiritual process. Hence, the Church of Jesus Christ of Latter-day Saints is the divine panacea for the world's ills. Mormonism has met the needs of the past. It is meeting the needs of the present. And it will meet the needs of the future. Verily, the world needs Mormonism.

Women The World Around

By ESTELLE S. HARRIS

(Continued from previous issue)

AS in all Oriental countries, India has great contrasts of abject poverty and vast riches. There, one is constantly made aware of castes by the variation in the dress of the women. One may see walking side by side an old hag dressed in rags, chewing beetle nut, and a woman of aristocratic appearance dressed in fine, delicate fabric. The main outer dress of the women is a "saree" which consists of about five yards of cloth draped over and around the body in an attractive manner. This varies from the finest silks to the coarsest cottons. The "saree" usually has a design on both edges, of contrasting colours or shades, and the centre is plain and often white in colour. A blouse, with or without sleeves, is worn under this. No stockings are worn, and the shoes range from fancy embroidered slippers to very coarse sandals. Most women of lower castes throughout the Orient go barefooted.

Many women in India wear silver and brass ornaments on their toes and ankles. Others wear jewels in their nostrils. The cost of the jewels shows the wealth of the wearer.

Among the best dressed women of India are the Parsees. We have frequently seen some of them in European cities where they always attract attention because of their striking appearance. The Parsees belong to the Zoroastrian religion, which was dominant in Persia up to the time the Mohammedans drove its adherents out of the country. The main group now lives in Bombay, and members of this group are wealthy merchants.

The Hindus do not bury their dead, but burn them, and, if possible, throw the ashes into the sacred Ganges River. It is a gruesome sight to see the bodies on a pile of wood ready to burn, or to see the last embers dying out after the burning is completed. The Ganges is a favourite river to bathe in, and its waters are carried in containers to distant parts to be used in religious ceremonies or for the better body reincarnation. The Parsees leave their corpses in the towers of silence where the flesh is removed by vultures. The idea seems revolting, but when explained by them it does not seem so bad.

When one comes in contact with Chinese women, one is made to feel that real character is found behind their strong faces. Their neat, tight-fitting pyjamas, made of cotton or silk in light colours, seem entirely appropriate. Their straight, black hair is usually combed back in a small bob or braided and left hanging down the back. The faces are not particularly pretty, but they reveal strength. At Hong Kong, boats were being loaded by women carrying coal in baskets hung on the ends of a short pole. These women wore black pyjamas of heavy material and wore no shoes. In China, women seem to do as much farm work, ship loading or handling of boats as men. Many of them live on the boats that carry cargoes

from point to point in the harbours much as city trucks transfer freight from place to place.

The well-dressed Chinese women in cities like Hong Kong make a very striking appearance. Their slender figures clad in plain, silk dresses extending from shoulder to ankle in one piece and their black hair brushed flat against the head give a challenge by their simple beauty that is in pleasant contrast to some of the gaudy, over-dressed European women seen in these Chinese cities.

The women of Japan are decidedly interesting. Our first insight into that country was at Miike, where our ship stopped to take on coal. The simplicity of their homes and the art displayed in common things were in such contrast to what we had seen in some of the other countries we had visited that they were a real delight. The Japanese homes, which were frequently in the rear of the shops, had well-polished floors. Sometimes a beautiful vase on a low stand was the only ornament in the room, or there might be a picture on the wall or a bowl of flowers arranged as only the Japanese can arrange it. Always the room looked clean and attractive.

Most of the Japanese women wear kimonos which are fastened by the "obi," making the distinguishing feature of their costume. This "obi" is from ten to twelve inches in width, and long enough to tie in a wide, flat bow, which may be heavily padded. This makes a wide band around the waist with the bow in the back. I shall not soon forget going into a large department store and seeing thousands of these "obis" on display. One could not think of a greater variety of designs, colours, or materials than was here exhibited. The wealth of the wearer may be indicated by the cost of the "obi."

Formerly, the women wore their hair in a high, artificial coiffure which was not disarranged in sleeping, because the pillow was a block of wood or a small padded pillow just wide enough to rest the back of the neck on. The glossy surfaces of the floors in Japanese houses are not marred by shoes, as these are removed outside the door, and the "tabi," digitated socks, are worn inside. These socks are made of heavy, white material with a separate part for the big toe, like the thumb of a mitten. This separateness makes it possible for the strap of the sandal to be in two parts and fit onto the division. Many shoes are made of lacquered wood with stilt-like pieces of wood under the sole, thus lifting the feet above the wet ground. The click, click, click of hundreds of these shoes on the ground is rather annoying at first.

In all our travels, we found the love of home and family to be universal, with slightly varying means of showing affection. I feel that people in general are anxious to do the right thing even though they may from ignorance or superstition seem to do things with which we do not agree. Although in some countries we could not understand the language, there was a universal language of friendliness and hospitality. In no land where we have travelled have we found the freedom, the opportunities for education, the equality of position on the part of women that is found in our own beloved country.

Nottingham District Conference Report

HELD AT THE CORN EXCHANGE, NOTTINGHAM, JUNE 28th and 29th.

SATURDAY'S programme, held at the Nottingham Branch, consisted of Union Meeting, during which reports were given by the Supervisors of the District. President A. K. Anastasiou discussed at some length the genealogical work and encouraged the Saints to persevere in completing their family Records. The social programme was very interesting. The children presented a one act play and various items were given by the Branches of the District. Refreshments were provided by the Relief Society under the supervision of the District Supervisor.

On Sunday, at 10 a.m., the Mission President met with the District Presidency and discussed various problems of the District and the Branches. Counsel and information was given on the problems at hand.

The first session began at 11.0 a.m., conducted by Second Counsellor Elder G. W. Winfield. After the opening exercises and the Sacrament, Leicester and Loughborough Branches presented a very inspiring programme consisting of the hymn "See the Mighty Angel Flying" and recitals on the Restoration of the Church by young children. Lady Missionary Ruth Williams commented upon the spirit of the meeting and the fine presentation by Sunday School children. Nottingham and Hucknall Branches contributed choral singing. Lady Missionary Gwen Farmer spoke on the Testimony of the Power of the Gospel in the open air meetings. Sister Marie W. Anastasiou, President of the British Mission Relief Societies, was the final speaker and related stories of courage and valour for the benefit of the boys, and the recitation "Little Annie" for the little Sunday School girls. Her remarks were received with great attention and the session concluded with a fine spirit and uplift. One hundred and twenty-one persons were in attendance.

President A. K. Anastasiou and Elder George H. Bailey, the newly set apart First Counsellor of the British Mission Presidency, met with the missionaries and discussed the problems and gave instructions, counsel and encouragement.

The afternoon session commenced at 2.0 p.m., conducted by the First Counsellor, Elder Samuel Fears. After the opening exercises, Joseph Hayes, District Clerk, presented the General, Mission and District Authorities, who were unanimously sustained. A splendid choral number was rendered by the Sisters of the Nottingham Branch under the direction of Sister Elsie Vale. Lady Missionary Ivy Woodhead spoke on the "Apostasy and the Restoration of the Church of God in the Dispensation of the Fulness of Times." Lady Missionary Lois Collins gave a splendid address on the theme of the Conference, "The Fulness of Times," and quoted the fourth section of the Doctrine and Covenants by heart. Everyone was deeply impressed by her eloquent, prompt and well prepared address. President A. K. Anastasiou addressed the congregation, relating faith promoting incidents of missionary life and appealed for full time and Home Missionaries. Twenty-two hands went up to join the Home force. The meeting separated into two groups of Priesthood and Ladies under the direction of the Mission Presidency and Sister Marie W. Anastasiou. The Priesthood Session discussed problems and queries relating to Branches and the District. Mission President discussed Doctrine and Covenants 84, dealing with the responsibility of the Priesthood in magnifying their office and calling in the Priesthood, and pointing out the serious consequences to those who disobey and fail to keep the commandments of the Lord relating to Tithing, Word of Wisdom, service in the Branches and co-operation among the Priesthood. One hundred and twenty-two were in attendance.

The final session convened at 5.30 p.m., conducted by District President George E. Gent. After the opening exercises and remarks of welcome by President Gent, the Nottingham Branch rendered a sacred choral number. Lady Missionary Ruth Williams spoke on the theme of the Conference. She was followed by Lady Missionary E. M. Bettridge, who discussed very ably the coming of the Lord in the Fulness of Times. A musical number was rendered by members of the Eastwood Branch. Elder George H. Bailey gave a very inspiring address on the subject of the Conference, showing the futility of the new orders being established by various political bodies in Europe today and ignoring the plan and the order of God revealed through the Prophet Joseph Smith for the salvation of all mankind.

A sacred solo was rendered by President A. K. Anastasiou, followed by Sister Marie W. Anastasiou, who endorsed the address of Elder Bailey and spoke upon the work of the Relief Society in Great Britain. Her subject was the Lord's Mission in the Meridian of Time, and how He revealed His identity and power and authority to the woman at the well. President A. K. Anastasiou was the concluding speaker and dealt briefly with the theme of the Conference, the Fulness of Times. The meeting was most inspiring and everybody felt touched by the fervent addresses and remarks of the speakers. One hundred and sixty-two persons were present.

The Conference arrangements were ably carried out by President G. E. Gent and his Counsellors and refreshments were provided by Sister Tinson, District Relief Society Supervisor.

Between the two afternoon sessions and after the conclusion, the Mission Presidency were busy setting apart Home Missionaries; 19 altogether were set apart.—A. K. A.



LIVERPOOL DISTRICT CONFERENCE SCHEDULED

LIVERPOOL District Conference will be held in the L.D.S. Hall, 44 Avenham Street, off Fishergate, Preston, Sunday next, July 20th. Sessions will convene at 11.0 a.m., 2.30 p.m., and 5.30 p.m., under the direction of the Mission President.



DISTRICT ACTIVITIES

Welsh

For the purpose of providing the Branch with new hymn books, Missionary Elders Albert H. Willmott and A. C. Anastasiou, Jnr., presented a social in the Merthyr Tydfil Branch on July 3rd. All present enjoyed games (directed by President Pulman), community singing and refreshments.

Leeds

On Saturday, June 21st, the Bradford Branch Sunday School visited Baildon Green, where they enjoyed a picnic and games. With a view to instilling into the children's minds by practical demonstration the Word of Wisdom, a feature of the refreshments was goats' milk. Forty-two people attended and the outing was conducted by the Branch Sunday School Superintendency.

Scottish

In the sea at Granton, Edinburgh, on June 27th, the Edinburgh Branch Presidency held a baptismal service, at which the following persons were baptised by Elder Wm. W. France, Jnr.: Wm. Percy Calder and Wm. Douglas Stout. Confirmation took place in the evening meeting of the Branch, William P. Calder being confirmed by Elder Wm. W. France, Jnr., and Wm. D. Stout being confirmed by Elder Ralph S. Mount.

Bristol

On Tuesday, July 1st, the Hanham Branch inaugurated a Mutual Improvement Association. The Presidency includes Brother C. S. Garradley-Armstrong as President, Brother W. G. Bowen and Sister Joyce McCormick as First and Second Counsellors, respectively. Sister Pat. M. McCormick fills the position of Secretary. Plans for future activity were discussed enthusiastically at the inaugural meeting.

"Brigham Young" appeared in Bristol during the week ending July 5th. No opportunities were lost in distributing tracts throughout the town during this period, and attached to each set of tracts was a typed leaflet appropriately worded for the occasion. Sisters Pat and Joyce McCormick and Brothers S. H. Perry and C. S. Garradley-Armstrong were instrumental in performing this work.

At a baptismal service held at Nailsworth, Stroud, on Saturday, June 28th, Brenda Margaret McCormick, daughter of District President Wm. C. McCormick, was baptised by Elder Arthur R. Fletcher of the Stroud Branch Presidency. Confirmation took place on Sunday following, when the child was confirmed by her father.

The Latter-Day Saints' "Millennial Star"

THURSDAY, JULY 17, 1941

EDITORIAL

On Giving

SEEKING fundamental teachings from the exemplary life of the Saviour, one is forcibly impressed by the tremendous emphasis that the Master placed on Giving. Indeed, His whole existence was a gift to humanity and His teachings have been epitomized into two very important words, "Give thyself." How many of us are willing to do this? Do we realise fully the weight and bearing of that statement? It is doubtful. Upon one memorable occasion we read of a young man who came to the Saviour saying, "Good Master, what good thing shall I do, that I may inherit eternal life?" Jesus replied, "... keep the commandments." The young man enquired as to which commandments, and when the Saviour had enumerated some of the carnal commandments, he said, "All these things have I kept from my youth up: what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast and give to the poor . . ." Then we discover that the young man retired sorrowing, for he had much wealth.

Have you ever heard said, "I'd do so-and-so if I had . . ." or "What I would do if . . ." O, the philanthropy that we would indulge in if we could afford to do so! Must we wait for an apple to fall from our tree instead of picking it and giving it to the child next door? Must we wait for the time when we are in a lucrative position before we start paying our tenth to the Lord? Must we wait until we have eaten our fill before we offer some poor, starving soul the crumbs from our table? When Christ performed that remarkable miracle in feeding five thousand with five loaves and two fishes, do we read that he partook, Himself, first. He must have been as hungry as that multitude that followed him and yet we are told that "he blessed and brake and gave the loaves to the disciples, and the disciples to the multitude." The gift of a cheque for a thousand pounds from a millionaire to a man who is dying of starvation is of little value compared with a half a crust from a fellow starver to that same person.

"How am I to derive benefit from giving then," we ask? "I can't do any more." The Saviour was like many of us, poor. He had nothing to give materially, but He gave the greatest thing He had—His Life. We are not all called upon to sacrifice our lives for the Gospel. The greater part of us are not worthy of that great and holy calling; but we can give what we have and we can all make sacrifices. That is a great part of the Missionary spirit; to give up home and loved ones,

associations and friends that mean so much, and to dedicate our all to the work of the Lord. The Lord does not force us to this. It is a voluntary action on our part, but through acceptance we shoulder responsibility, and when the Lord says "Follow me," He accepts no half measures.

It must be a real and genuine following and we must place our hearts and minds completely at the disposal of our God. I wonder how often the Saviour saw His parents and brothers and sisters during His three years of ministerial work as He walked the countryside around Nazareth, finding "nowhere to lay his head." His was the life dedicated to a Cause, that Cause, to save Mankind.

Once the Master was questioned by a Pharisee, "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets."

Long before this incident the Lord had said to the chosen House of Israel the same words. There can be no quibbling about this. Our first duty is to love the Lord.

True, by loving our neighbour, we are, in part, obeying that first law, but too often that love assumes proportions which do not allow for much thought to enter the enraptured mind concerning the God who gave us all life.

To be charitable is a condition after which we should all strive. Not only charitable in our material help for individuals, but whatever work we are engaged in. There are a large number of people in the world who are very careful not to give any more of their time and labour than they are paid to. Approached with the suggestion that they do a little extra, they meet us with "No fear, I'm not doing any more than I'm supposed to." How often situations would have been altered if someone had "put themselves out a bit" to get a job done.

Then again, conversely, there are those who talk in a very loud tone of voice so that all in hearing may know for a certainty what great and marvellous work is about to be accomplished, saying, "they will take care of the matter."

Pauline doctrine is unmistakably plain on this point, for did not the great preacher say to the Corinthians:

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and HAVE NOT CHARITY, it availeth me nothing."

It appears from this, therefore, that the spirit in which one gives is the most important factor. The thing, it seems, is not to give and make sure that all and everyone knows that you are a benefactor of mankind, but to GIVE and immediately forget that you have done so.—J. P. H.

AUXILIARY SECTION

PRIESTHOOD

Under the direction of the Mission Presidency.

The government of the Kingdom of God on earth is committed to the Church of Jesus Christ of Latter-day Saints. That means that upon the Church is placed the responsibility of working out the Lord's plan for human salvation. Clearly and definitely the order of government of the Lord's latter-day earthly kingdom has been set forth and the different degrees of authority to be conferred upon those who are called into the official positions of the Church. By the spirit of revelation, the Priesthood governs the Church of Christ. Under this government, the Priesthood has power to instruct, rebuke and bless, as needed for the welfare of the individuals, but only as authorised by the officers of the Church. And the government so obtained is perfect. It is freed from the dross of personal desire, and the uncertainty of self-assumed authority. The path is clear to all who care to travel it, and those who live under its government are made happy and prosperous in their lives. It is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them happiness and felicity hereafter.

Wilford Woodruff says:

"This Church has been established by raising up Prophets, unto whom have been given the Keys of the Kingdom of God—the Keys of the Holy Priesthood and Apostleship of the Son of God, with power to organise the Church and Kingdom of God on the earth, with all its gifts, graces, ordinances and orders as proclaimed by all the Apostles and Prophets who have lived since the world began."

A. K. A.

BRANCH TEACHERS

The success and growth of the Branches in the British Mission depend upon the Priesthood. Men ordained in the Offices of the Aaronic and Melchizedek Priesthood are urgently needed to visit the members, especially the inactive ones, and by means of prayer, counsel and guidance, endeavour to bring them back into the Church. Serious are the consequences to those who are neglectful of their duties in the Church, whether members of the Priesthood, lay members or sisters holding offices in the Auxiliary Organisations.

Branch Teachers, remember your duties. Do your part to insure that your "garments shall be white and free from the blood of this generation."

The Message to the homes of the members, to be taken by the teachers:

1. Greetings from the Branch Presidency.
2. The Priesthood and Saints desire your attendance at the services.
3. Your loyalty and obedience to the laws of the Restored Gospel will bring you blessings in the home, in your business, and give you happiness and contentment.

RELIEF SOCIETY

President	- - - - -	Sister Marie W. Anastasiou
First Counsellor	- - - - -	Sister Helen E. Poole
Second Counsellor	- - - - -	Sister Maud B. Hawkes
Secretary	- - - - -	Sister Miriam Mann

CHURCH WIDE RELIEF SOCIETY CENTENARY.

March 17th, 1942, will mark the opening of the second century of the National Women's Relief Society of the Church, inspired and Organised by the Prophet Joseph Smith in Nauvoo, 1842, and divinely appointed for the upliftment, development and salvation of Latter-day Saint womanhood. Emma Smith was the first President, and she not only became the head of a benevolent society, but a pioneer in the great work of the emancipation of women—a movement which has made great strides. Women generally do not yet realise how much they owe to the organisation of which Emma Smith was the first President—the first “elect lady.”

The Relief Society was the first organisation in the nineteenth century which gave the women of the world independence and franchise. Today they march and work side by side with the Priesthood of the Church.

No Branch can successfully develop and be built up without the earnest and sincere co-operation of the Sisters in that Branch. That is why it is so disappointing to us to note that out of seventy possible Relief Societies, only fifty are functioning. We hope to get the other twenty going strong in time for the celebrations.

Sisters! do not miss the fine opportunities which are yours in this work; opportunities of developing the best which is in you; of becoming leaders in society, industry, in the home, and in the Church. The Relief Society Magazine is designed to help and interest you; it carries stories and articles by writers who have a wonderful understanding of the finer arts of life. It also acts as a link between you and the authorities in Zion.

We are looking forward to organising a Centennial Conference of the women of the Church in Great Britain next Spring, and it is our great wish that every Branch in the British Mission be represented. Every Sister should be a member of the Relief Society movement.

Join your Branch Relief Society; obtain your membership card; and work faithfully and regularly towards the 1942 Centenary!

GENEALOGY

Supervisor: Elder James R. Cunningham

Sunday, 3rd August, 1941.

Theme: “GENEALOGY A PART OF THE PLAN OF SALVATION.”

Hymn—No. 218 L.D.S. Hymns, “Now Let Us Rejoice.”

Prayer.

Sacrament Service.

Scripture Reading—Joseph Smith's Address to the Church,
Doc. and Cov. 128: 19-25.

Speaker—Subject: “Ancient Genealogies.”

Bible reference, Ezra 2: 59-63.

Doctrine and Covenants 85: 3, 4, 5, and 9.

Pearl of Great Price, Moses 6: 5, 6, 7.

Book of Mormon references.

Hymn—No. 195 L.D.S. Hymns, “Come Let Us Anew.”

Speaker—Subject: “Genealogy a Part of the Plan of Salvation.”

Doc. and Cov. 128.

Hymn—No. 132 L.D.S. Hymns, “God Be With You.”

Prayer.

We have recently received a letter from Elder Archibald F. Bennett,

Secretary of the Genealogical Society of Utah, in which several important matters regarding this work are considered.

To quote the letter on the point of the Community List:

"We do not feel that the Saints in the British Mission, because of the present unfortunate conditions and the war-time load the people are carrying, should be asked to pay for having Temple work done.

"We shall be glad to have all the names from Saints in the British Mission sent directly to the Genealogical Society of Utah, and we will send them to the various Temples to be placed on Community Lists.

"If any of the Saints there have friends or relatives living near a Temple, who would be willing to act as proxies for their names, they may so advise us when submitting the names, and we will notify these individuals when sending the sheets to the Temple."

In future, then, all names sent in to the Mission Office will be sent Community List; further, if you have anyone willing to act as proxy, please notify us when sending in the Temple sheet.

It has come to the notice of the Genealogical Society of Utah, that work has been sent in through the Mission Office, then later the same names have been sent to friends in America: this, of course, causes duplication of work, so the motto should be, all work to be sent only through the Mission Office.

We have received information that completed Temple sheets from the British Mission are being held at the Office of the Genealogical Society, until it is safe to return them to the Mission.

Will you please send to the Office the Genealogical Reports for July?

—MISSION GENEALOGICAL SUPERVISOR.

SUNDAY SCHOOL

Superintendent - - - - Elder James R. Cunningham
 First Assistant - - - - Elder W. O. Chipping
 Second Assistant - - - - Sister Winifred A. Osborn

AUGUST, 1941.

PRELUDE:

First four bars, Song No. 257, "Deseret Sunday School Hymns."

SACRAMENT GEM:

"Deseret Sunday School Songs," No. 71, Stanza 2.
 Thy Sacrifice, O Saviour dear,
 And death on Calvary,
 Hath given me Salvation's cheer,
 And I remember Thee.

POSTLUDE:

Last four bars of same hymn.

Dear Sunday School Workers,

We hope this outline for the Sacrament Service is helpful to you in creating more spiritual Sunday Schools. If a project is made to spend a month on improving the Sacrament Service, results can really be obtained.

All of the younger children should be taught to fold their arms and preserve perfect silence at this time. Sometimes it is helpful to have the pupils sit near their teacher, so she can instruct them by her example.

Let your objective for August be: "A Sacred Sacrament Service."

—MISSION SUNDAY SCHOOL BOARD.

M.I.A.

Y.M.M.I.A. Superintendent: Elder James P. Hill.

Y.W.M.I.A. Superintendent: Sister Madeline E. Hill.

FOR THE PAST EIGHTEEN MONTHS the affairs of the Mutual Improvement Association in the British Mission have been supervised by an acting "skeleton" board. Under local leadership the Mission has shown some development and it is now deemed a necessity to have a fuller executive group, composed of members specially designated and set apart, to administer to the business of the M.I.A. in Britain. The conjoint Board, therefore, as at the moment constituted, includes, in addition to Brother James P. and Sister Madeline E. R. Hill, Elder Melvin W. Dunn and Sister Louisa R. Lawman, both capable workers and thoroughly experienced in M.I.A. work. Other members are expected to be called in the near future, and under the direction of this new force it is felt that **GREAT THINGS ARE AHEAD FOR THE M.I.A.**

..... ABOUT COMMUNICATIONS.

The present hostilities with which, owing to the availability of radio and news services, we are able to familiarise ourselves, present an excellent opportunity for understanding how major offensive and defensive operations are accomplished. One of the most important and essential parts of modern warfare is the system of communications maintained between headquarters and scattered units. Whilst G.H.Q. is kept fully informed of the movements of its advancing companies, its personnel can plan further manoeuvres. To analogise, whilst we remain ignorant of what is going on in YOUR Branch, we are not only powerless to estimate the strength of M.I.A. work in the British Mission, but are precluded the opportunity of rendering assistance should it be needed. With this in mind we are addressing to every Branch President a Questionnaire, simple and brief, but sufficient, if answered promptly and fully, the acquaint us with M.I.A. conditions throughout Britain.

THE POINT! — MAINTAIN COMMUNICATIONS WITH BRITISH MISSION M.I.A. BOARD. THE METHOD TO BE EMPLOYED? SEND IN YOUR REPORTS REGULARLY.

..... CONCERNING UNIFORMITY.

The Board have prepared and will continue to prepare regular programmes to be followed for special occasions and, in addition, a lesson calendar for the coming season. We sincerely hope that all Branches where the M.I.A. is organised are following the present prescribed course on "Public Address." An order for new material from the General Board has already been despatched and we would like every Branch to obtain at least one copy of the specified manuals. Further details regarding this will be published in the next auxiliary issue.

OUR MAIN OBJECTIVE IN REGARD TO THIS IS TO ACCOMPLISH A UNIFORMITY THROUGHOUT THE MISSION M.I.A.'s.

..... MEANWHILE

If you haven't an M.I.A. organisation in your Branch, will you do your utmost to form one? If you have—success to you, and may your efforts be unceasing for its constant improvement. In a properly organised Branch the M.I.A. auxiliary is an essential part and for the cultivation of sociability and the pursuit of cultural development is without parallel.

M.I.A. FOREVER! CARRY ON!

Public Address

"THY SPEECH BETRAYETH THEE"

Lesson Three — Part Two

PREPARING THE SPEECH

A. How to Choose a Subject.

1. The subject should be practical, original and attractive.
2. It should be adapted to the occasion, to the audience, and to the personality of the speaker—
 - x. Physically.
 - y. Mentally.
 - z. Morally.
3. It should centre around a single, clearly defined theme, and move irresistibly toward a well-marked objective. Avoid ambiguity by defining the terms.

Success or failure often depends upon how carefully you choose the subject (and object) of your speech. Quite often the nature of the speech determines this critical issue for you. But in any event, a few general principles will help you in reaching this all-important decision.

Why select a topic remote from the actual interests and concerns of your audience? Surely it is wiser to fix upon a timely, practical theme—even in the realm of literature or philosophy—a subject that calls for action or a positive decision of the will—a discussion from which there comes some approximation of certainty. This need not lead you or your audience beyond their depth; rather it should leave both resting upon a chosen ground of substantial thought, concrete fact, and sincere convictions. Let the topic have a genuine connection with real life as men must live it in order to meet and solve their daily problems. Nor does this imply that you should deal only with material things; but deal equally with opinions, ideals, aspirations, all these intangible, yet powerful factors that go to make up our character, culture and civilization.

By pursuing a choice along these lines, you are most likely to add the much desired touch of originality to your work. For, now, the choice is finding its source in your own study of men, books and affairs; your own observation and reflection; your own insight into the varied needs of your community. The subject in itself may not be new, nor even your individual slant upon it; but your attack, your strategy may well be original, vigorous and vivid. As your own thought grapples with the subject, its possibilities lay hold of you all the more powerfully. Consequently you present it more dynamically, more enthusiastically to your audience.

Let this chosen topic be further conditioned upon its attractiveness to you personally. It must draw you on to its consideration, solution and promulgation with altogether resistless appeal; such an appeal as quickens your intellect, kindles your feelings, stirs your imagination, strengthens your convictions, with the sense of its profound and pressing importance, a call that arouses the spirit of a crusader!

As a further caution, keep the subject and its development well in harmony with the circumstances of the speech occasion. Almost every audience has a dominating urge, strong special concerns. Our common sense makes it relatively easy to recognize and study these conditioning factors and adapt our speech methods to themes and modes vital to the welfare of that particular group.

Nor must the speaker disregard his personal qualifications, physically, mentally and morally. If you lack marked physical vigour in body and voice, do not select a theme that demands an extended and robust presentation, or one that must be delivered under difficult conditions—out of doors or in a very large auditorium or in competition with extraneous noises.

Do not labour under the delusion that you must choose some current topic of the day, whether you know anything about it or not. Measure yourself and your mental capacity: there will always be a subject just far enough above you to rise to, and yet not so far as to be entirely beyond your grasp.

And do not forget that your personal character is going to speak even more loudly than your voice. You may speak haltingly and yet move an audience profoundly. However, if you have the reputation for being mean

and stingy, do not appear before your community to appeal to them to be generous. There might be a riot!

B. How to Construct the Speech. Importance of an Adequate Outline. Reasonable Brevity Throughout.

1. The Introduction.
2. The Main Discussion.
3. The Conclusion.

Our general procedure has been to set down broad fundamental principles upon which the individual speaker may build his own speech methods. But so essential is an adequate speech outline, that this "rule" seems almost obligatory. "The one imperative requirement is that, at some time or other, the speaker orders his thoughts by an outline." It is from the pen of that eminently successful speaker, Harry Emerson Fosdick, that we borrow this exact phrase—"I would never think of speaking, without, in some way, ordering my thoughts." Such an experienced speaker may depend upon his practical judgment to determine the form and detail of his "ordering," but we urge the beginner to "order his thoughts" by writing an outline with very full details. The arguments in favour of this procedure are overwhelmingly convincing. Such a detailed outline clears the mind of the speaker, and smooths the way for understanding in the mind of the hearer; such a logical ordering of data relieves the speaker of the excessive burden of trying to recall under the stress of speaking a jumbled mass of information and leaves him freer to expend his reserve energy on all the processes of persuasion that arise when face to face with the actual speech situation; it best solves all the difficulties that are herded together in the complaint, "I can't remember my speech": it is the surest framework upon which to build a real extempore power in speech, which is admittedly the highest form of public address; it preserves in an ordered form a worthwhile speech, which may be used repeatedly and which may be continuously and satisfactorily altered to meet changing conditions—this flexibility is an almost priceless addition to one's speech resources. Furthermore, it offers a picture of the completed speech, from which an estimate of the content may be gained and the length of time necessary for its adequate delivery. It is an obvious and ever present help toward being reasonably brief—a consummation most devoutly to be desired in all speakers!

A simple procedure is to plan three clearly marked divisions in your speech: Introduction; Main Discussion; Conclusion.

The purpose of the introduction is to win favourable attention for the speaker and his cause, and to set forth all the explanation, all the preliminary information necessary for an understanding of the consequent discussion; you aim to win good-will, a fair hearing, to awaken keen interest, even perhaps curiosity. But if you desire fairness, be fair. Let your actual discussion live up to our advance notices. State your theme conservatively and come up to the expectations aroused in the hearts of your listeners. Do not announce a profound lecture on "Love, Health and Marriage," and then dish up to your audience a few pages from the correspondence column of a woman's paper.

An introduction may take one of many forms, and yet meet these main demands. A personal illustration; a local reference; capitalizing the immediate occasion, or what has just been said by a preceding speaker; some item from the local press; some conspicuous object; some important person; some recent community event, etc.; any of these may open the hearts of the audience. An appropriate anecdote, well told, is often successful in unlocking the flood-gates of good-will. A quotation that is not trite but that is briskly in tune with your theme; an historical fact, a startling, but not obviously absurd, statement; a sharp comparison; challenging statistics; unusual or dramatic incidents—all of these are incidents often successfully employed. The caution is—keep in view your chief purpose, and avoid triteness or fulsome flattery.

The main discussion is to develop, in detail, your central theme. As a correct rhetorical unit, the speaker not only follows the accepted canons of correct composition, but also the particular canons of an effective speaker. There must be that unity which comes from the single theme with its proper partition into the sub-divisions by which it can be best

presented. These will always be considered in climatic order—the most important coming last. This order may be chronological, logical or topical. In any case avoid unrelated digressions. Always there must be a logical order in setting forth the argumentative data, in order that the audience may follow your train of thought. Here each sub-statement must stand as a reason for the main statement it follows. Use the most forceful and compelling evidence to be found; deliberately avoid confusion, weak, random and rambling notions, assumptions and surmises. Weld your evidence together by constant application of material that obeys such accepted factors of interestingness and entertainment as: the use of concrete examples rather than unrelated abstractions; suspense and curiosity; vivid, picturesque, moving, dramatic narration; challenge and conflict; humour, fun, infinite jest; pathos, tenderness; the familiar and well beloved; the strange, the queer, the new; self-interest; loyalty, idealism. The main arguments advanced in your speech must be constantly supported by such means as these—which strengthen your rational position, because they intensify the attention.

The conclusion is the final emphasis upon your theme. It should fix the significance of the whole speech—should give the gist of the entire discussion, and arouse enthusiasm for its doctrines. A brief summary of the main arguments is a practical necessity. This may be given quite formally or better still with that studied informality which reiterates the ideas without restating them in the identical phrases used previously. This employs subtle suggestion and when skilfully done is highly persuasive. The conclusion is the time for employing an emotional appeal, a prophecy, a challenge, a ringing quotation, a call to arms, a watchword that promotes unity of thought and feeling in the minds of the audience.

So important did Daniel Webster consider his conclusions, that he made it a habit to write them out with most meticulous care and memorize his vivid closing paragraphs, so that there might be not the slightest uncertainty; no rambling verbosity, no new arguments to distract, and never an anti-climax.

Discussion:

1. How do you construct a speech?
2. What is the importance of an adequate outline?

PRIMARY

Acting Supervisor: Sister Doris Peacock.

"Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22: 6.

HAVE YOU A PRIMARY IN YOUR BRANCH?

"The children of today are the men and women of tomorrow." If this is so, the most important members of any thriving community are the children.

What are the principles of our Church concerning the training of children? Joseph Fielding Smith said, in a General Conference, April, 1903:

"... teach our children the truth, teach them to be honourable, pure minded, virtuous, honest and upright, and enable them, by advice and counsel, and by your guardianship over them, until they reach the years of accountability, to become the honourable of the earth, the good and the pure among mankind, the virtuous and the upright, and those who shall be worthy to enter the house of God, and not be ashamed of themselves in the presence of angels if they should come to visit them."

This is the purpose of the Primary Association, and this is why your Branch cannot afford to be without it. The Primary Board are only too willing to help you. If there is anything regarding this work which is not clear, just write a line to the Mission Office and we will advise you, and let you have literature which will be very useful.

THE CHILDREN'S WELFARE IS YOUR RESPONSIBILITY!

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